

# A

## BRIEFE AND A

*plaine declaration of the due-*

*ty of maried folkes, gathered out of the  
holy scriptures, and set forth in the Al-  
maine tongue by Hermon Archbifhop  
of Colaine, which willed all the hou-  
holdes of his flocke to haue the same  
in their bedchambers as a mirror or  
glasse dayly to looke in, whereby  
they might know and doo their due-*

*ties eche vnto others, and leade a godly, quiet  
and louing life together. And new-*

*lye translated into the Eng-  
lish tongue by Haunce  
Dekin.*

*Jacob.1.ver.22.*

*¶ Se that ye be the doers of the word and not he-  
yers onely discouining your selues.*

*Colos.3.14*

*¶ Above all thinges put on loue which is the  
bande of perfectnes.*

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Or as much as  
the deuill is moste  
redy to make moste  
stryfe where there  
ought to be most loue: and hath  
with heddy wylfulnes, concipi-  
cence, & ignorance, so blinded þ  
harts of those whiche liue vnder  
the yoke of matrimony, that as  
I may iudg by their frutes ther  
be very fewe þ lede their liues  
therin accordinge to the lawes  
of Christ. Therefore (my deare &  
welbeloued Christians whiche  
profes the Gospell) to the intent  
that you shulde liue therein ac-  
cordinge to your profession and  
knowledge, I haue here briesely  
and plainlye set forthe what it  
is, and howe you ought to leade  
your lyues therein accordyngē  
to the rules of the holy scrip-  
tures, so that your pure and

A.ii. god

*The duetie of maried folkes*

godly life may be a good example: and also make suche asha-  
med as woulde slander the holy Gospell, and professers of the  
same, yea, and that their won-  
ted worde (whiche is, marke  
these new men by their liuing)  
may sounde to Gods glorie,  
to the honour of hys moste ho-  
lye word, and prayse of all men  
in Christ whiche dw professe the  
same.

What wed-  
locke is.

*Gen. 2.22.*

*Ver. 23.*

You shall fyrt vnderstande  
that wedlocke is an hye and  
blessed order ordeyned of God  
in Paradise, which hath euer  
beene had: in great honour and  
reuerence: wherin one man and  
one woman are coupled & knit  
together in one fleshe and body  
in the feare and loue of GOD,  
by the free, louing, hartye, and  
good consent of them bothe, to  
the

gathered out of the holy scriptures.

the intente that they two maye  
dwell together, as one fleshe  
and body, of one will and mind  
in all Godlines, most louing-  
ly to helpe and comfort one ano-  
ther, to bringe forthe chyldren, Ver. 24.  
and to instruct them in the Gen. 9.1.  
lawes of GOD. Also to a boide Cap. 18. 19.  
fornication and all vncleanesse  
and so in all honesty vertue and  
Godlynesse to spende they-  
lyues in the equal partaking of 1. Tim. 2. 2.  
all suche thinges as God shall  
sende them, wyth thankes gy-  
uinge. 1. Tim. 4. 3. 4.

And because that the wife is  
in subiectyon to hyr husbande,  
I will begynne with hyr and  
shortelye declare what duetye  
and obedyence shre oweþ vnto  
him by the commaundementes  
of the scriptures.

Saint Paule saith, yee wives  
A iii. submit

*The duetie of married folkes,*

Ehe.5.

Ver.22.23.

The dutie  
of the wife  
to her hus-  
bande.

submyt you to your owne hus-  
bandes as to the Lorde, for the  
husbande is the wyues heade  
as Christe is the heade of the  
congregacion, Therefor as the  
congregacion is in subiectyon  
vnto Christ likewise let wiues  
bee in subiection to their hus-  
bandes in all thinges so that  
the wife muste be obedyent vnto  
hir husbande as vnto Christ  
hym selfe, wherout it foloweth  
that the sayde obedyence exten-  
deth not vnto any wickednes or  
euyll, but vnto that whiche is  
good honeste, and comely. In  
asmuche as God delyteth onely  
in goodnes and forbyddeth euill  
euerye where, it foloweth also  
that þ disobedience that a wife  
sheweth to hym husbande dys-  
pleaseth God no les, then when  
he is dysobeyed himselfe. For the

gathered out of the holy scriptures.

the woyfe ought to obey hyz hus-  
bande in all pointes as the con-  
gregation to Christe which lou-  
ueth Christe onelye , and aboue  
all things , she is glad and wil-  
ling to suffer for Christes sake ,  
she doth all for the loue of him ,  
Christe onelye is hyz comforte ,  
woye and all togethers , upon  
Christe is hyz thought day and  
nighte , she longeth onelye after  
Christe , for Christes sake (if it  
maye serue to his glorye) shae is  
heartely well contented to dye  
yea shee geueth ouer hyz selfe  
wholy thereto for Christes loue ,  
knowinge assuredlye that hyz  
soule , hyz honour , bodye , lyfe ,  
and all that she hath is Christe  
owne . Thus also muste every  
honest wife submit her selfe , to  
please hyz husbande wyth all  
hyz power & giue her selfe free-

Rom.7.2.

Alit. ly

*The duetie of maried folkes,*

Iye and wyllingly to loue hym  
and obaye hym , and never too  
forsake hym tyll the houre of  
death.

1. Cor. 7.39.

1. Pet. 3.1.

Ver. 2.

Ver. 3.

Ver. 4.

Ver. 5.

3 And further ( saith Saint  
Peeter) Let the wifes be in sub-  
jection to theyr husbandes that  
euен they which beleue not y  
worde may without the woorde  
be wonne by the conuersacyon  
of the wyses , while they bee-  
holde your pure conuerlacion  
coupled with feare, whose apa-  
rell shall not be outward with  
brodred heare and hanginge  
on of golde either in putting on  
of gorgius apparell, but let the  
hidman of the heart bee vncor-  
rupte with a meeke and quyete  
spirit , which spirit is before  
God much set by , for after thys  
maner in the olde time, dyd the  
holye women which trusted in  
God,

gathered out of the holy scriptures.

Ver.6.

God tire themselues, & were obedient to their husbandes, euē as Sara obeyed Abraham: & called him hit Lord, whose daughters ye are as lōg as ye do well: not being afraid of any terror.

And Paule and Tycus speake Tit.2.3.  
(saith he) that the elder women

be in suche apparell as becometh holynes, Not being false accusars, not giuen to much wine,, but that they teache honest things, to make þ yōg women sober minded, to loue their husbands, to loue their childre, to be discrete, chaste, huswifely, good, obedient vnto their husbandes that þ word of GOD be not euill spoken of.

Ver.4.

Ver.5.

Heere maye you learne that a wife oughte to bee discrete, chaste, huswifely, shamefaste, good, meke, pacient and sober, not

What a  
wife ought  
to bee.

*The duetie of maried folkes;*

not lyghte in countenaunce nor  
garylsh in arparell, wyth dyed  
or curled heare paynted nor pa-  
stred, but wyth a comelye grau-  
tie and a sadde behauour of a  
constante mynde, true tonged  
and of fewe wordes, wyth such  
obedience in all Godlynes: too  
hyz husband and head, as it be-  
semes a Christian to haue vnto  
Christe, and to the intente that  
the husbande in lyke case may  
learne hys duetye, let hym har-  
ken what Saint Paule saith, &  
take hede that he turne not his  
auctoritie to tirany.

Husbandes loue your wyues  
( sayeth he ) as Christe louued  
the congregatiōn and gaue him  
selle for it to sanctify it, now must  
you vnderstande that the hus-  
bande is the wyues heade : as  
Christe is the heade of the con-  
gre-

**Ephe. 5.**  
**Ver. 25.**  
**The duetie  
of the hus-  
band to  
his wife.**  
**Ver. 20.**

gathered out of the holy scriptures.

gregacyon, and Christ sheweth to the congregacyon the same thynge that the heade sheweth to the bodye, for lyke as the heade saeth and heareth for the whole bodye, studyeth and deuyseth for to preserue it in strength and lyfe, euен so dothe Christe defende, teache and preserue his congregacyon. For he is the eye hart, wysedome and guide ther-of, so oughte husbandes (then) to loue theyr wiues & bee theyr heades in lyke maner to shewe them lyke kyndnes, and offer the same fashyon to guide them- and rule them with discretion for there preseruation and not with force or wilfulnesse to in- treat them, and saint Paule saith further, so ought men to loue theyr wiues as theyr owne bo- dyes, he that loueth his wife lou- eth

Ver. 28.

*The duetie of maried folkes,*

Ver. 29.

ueth him selfe, for no man hath at any tyme hated hys owne flesh, but dooth nourish and cherishe it euен as the Lord dooth the congregacion. Therefore ought euerye man, moste seruently to loue hys wife, equal-lye wyth him selfe in all poyn-tes, for thys is the measure of mutuall loue Matrymonyall, that eyther part haue nothyng so deare that they can not be contented to bestowe one vpon an other, ye and if neede should be, they should also not spare theyr owne liues one for an other, no more then Christe dyd for hys congregacion.

And lyke as when we repent and beleue in þ promise of God in Christ though we wer never so poure sinners) are as riche as Christe & all his merites ours,

so

gathered out of the holy scriptures.'

so is a womā (though she were  
neuer so poore afore shēe was  
maried) as ritch as hir husband,  
for all that he hath is hirs, yee  
hys owne bodye and hath po-  
wer ouer it as sayeth **Saynt** <sup>1.Cor.7.3.</sup>  
Paule.

And if it so chaunce that you <sup>Cor.7.</sup>  
finde not your wyfe so perfect  
in all pointes as you woulde or  
as your selfe, yet muste you not  
despyse hyz, nor bee bitter nor  
cruell vnto hyz for hyz faultes,  
but gentlye and louinglye seeke  
to amende and wynne hyz. for  
lyke as Christe thoughte no  
scorne of hys Church, dispysed  
hyz not, neyther forsoke hyz for  
hyz vncleanesse and synnes, so  
should no Christiā man spurne  
at hys wyfe nor set lyghte by  
hyz because that sometyme shēe  
faulteth, offendeth, or goeth not  
right

<sup>Colo.3.19.</sup>

*The duetie of maried folkes,*

ryghte, but euē as Christe no-  
rishest and teacheth his church  
so ought euerie honest hus-  
bande (also) louingly and gent-  
lye to informe and instructe his  
wiffe.

*1. Cor. 14.35*

*1. Pet. 3.7.*

*P. 10 25.15.*

For in many thinges (sayeth  
saynte Peeter) God hath made  
the men stronger then the wo-  
men, not to rage vpon them &  
to be tyrans vnto them, but to  
helpe them & bere theyr weake-  
nes. Bee curteous therefore  
(sayeth he) and wynnue them to  
Christe. and ouercome the with  
kyndnes that of loue they may  
obay y ordinaunce that GOD  
made betweene man and wyfe.  
Oh how ashamed bee those men  
to looke vpon this text whiche  
wyth violence in their fury wil  
intreate theyr wifes, no beaste  
so beastly, for in the most cru-  
elst

gathered out of the holy scriptures.

elst waye is not meete as when  
the wife is sad and disquieted,  
then with spitful words & wan-  
ton fashions, so prouoking hit to  
anger. Where it is not the due-  
tye of the husbande, but rather  
ashamed to his own head: lyke-  
wyse it is worshippe for a man  
to haue the feare of the Lorde  
before his eyes, that he prouoke  
not the plague of vengeaunce.  
Let vs therefore haue humily-  
tye in our heartes: for as a  
wyse man looketh well to hys  
owne goinges, euē so pleasant  
are the words spoken in due sea-  
son, whiche moueth the womā in  
hit wrath vnto pacience, wher-  
of Salamō saith: faire wordes  
are an hony combe, as refres-  
hing of the minde and a health  
of þ bones, for it is sildome seen  
that any beast is foud in þ cru-  
elst

Pro 15.1.

Ver. 18.

Pro 16.24.

*The duetie of maried folkes,*

elst rage the male doth never  
hurte hys female, and howe un-  
naturall a thinge it is for a man  
to hurte hys owne fleshe and  
bodye , who wyll violentlie  
reuenge hym selfe ( yee ) on hys  
foote if it chaunce to stumbler  
but wyll not rather if hee haue  
an ill bodye cherishe it to make it  
better.

**Rom.14.1.**

**Gala.6.3.**

**2.Pet.4.8.**

The stronge ( sayeth Haynt  
Paulc ought to beare the scatle-  
nesse of the weake, let one suffer  
with another, beare ye one ano-  
thers burden and so shall ye ful-  
fill the lawes of Christ and as  
houe all thyngs ( sayeth Saint  
Pecier ) haue seruente loue a-  
mongest you , for loue couereth  
the multitude of faultes, so that  
loue in all thynges and at all  
times ought to be the whole  
dere & only instrumēt to worke  
and

gathered out of the holy scriptures.  
and stame all thinges betwaene  
man and wyfe.

By all thys may yee gather  
and learne that the man is the  
head, gouerner, ruler, and in-  
stricter (both with gentil words,  
and good ex ample) the proui-  
der, defender, and whole com-  
forte of the woman, and owo-  
eth vnto her moste scrivent loue  
and affection all gentyll beha-  
vioure, all saythfulnesse, and  
helpe, all comfort and kyndnesse,  
as to himselfe, hys owne fleshe  
and body, so that vnder G D  
there is no loue no affection no  
friendeshyp, no neerenes of kinne  
to bee compared vnto thys, nor  
any one thyng vnder the sunne,  
that pleaseith G D more then  
manne and wyfe that agree wel  
togethers, whiche lyue in the  
fraise of G D, and howe can  
B.j that

What the  
husband  
ought to be

Gen.2.24.  
Mar.19.5.  
Mar.10.7  
1. Cor.6.16  
Ephs.5.1

Eccles. 25.1

The duetie of maried folkes,  
that bee more liuelye expressed,  
then in that that Iesus Christe  
the sonne of God , and the holye  
Christen churche and the holye  
body of them bothe,are sette forth  
for an example or myroure of the  
state of wedlocke or contiugall  
loue,or more holye, or more godly  
and pure exaunce coulde not  
be shewed . Undoubtedly thys  
dooth plainelye shewe that looue  
matrimoniall is mosste high-  
lye accepted afore GOD , and  
the contrarye mosste nedes fol-  
lowe, that vnquietnesse hattid,  
stryfe , braulynge , chydinge,  
and swowardnesse in matryage,  
dooth exceedinglye displease God.  
and is clearelye forbydden by  
saynte Paule , where hee layeth,  
let all bitternesse, setcenesse, and  
wrathe, roarynge , and curled  
speakyng be, put awaye from  
you

Eph. 5. 31

gathered out of the holy scriptures.

you, bee yee curteous and louyng  
one to an other and mercifull verse. 32  
forgyuinge one an other euē  
as G O D for Chристes sake for-  
gave you. Surely it is an hye,  
and pure loue perfecte and con-  
stante that G O D requy<sup>r</sup> th to-  
bee betweene marry<sup>d</sup> couples  
and therefore oughte they by  
all wayes, meanes, and laboure  
to get , maynteyne, and increase  
thys exceedinge loue , and to es-  
chewe , forbeare and cutte of all  
thinges that myghte occasi-  
on anye parte of the contrarye.  
And vndoubtedlye there is no-  
thyng that longer maynty-  
neth concorde and quietnesse  
nor more increaseth perfecte loue  
in mariage, then swete & fayre  
wordes , gentyll and frāndelye  
deedes, and wyth a loouinge pa-  
tyence to take all thinges to the

B.ii.

best

*The duetie of maried folkes,*

beste. frely to breake theyz min-  
des togetheres and all thynges  
to bee kepte secrete , dooth glad  
and wyllyng to amende that  
is anyylle, and aboue all thynges  
not once one to heare yll of ano-  
ther , for Saint Paulc. warmeth  
you, that yee giue no place to the  
backbyters, but take them as yll  
wyllers to you bothe, though they  
be never so nere frendes nor bin,  
and G D sayeth , a manne  
shall forsake father and mothet  
and cleave vnto his wyfe , and  
they two shall be one flesch, whiche  
in lyke case is meant to the wo-  
man. Therefore oughte no crea-  
ture alwyue to bee in lich estyma-  
tyon, credy te, fauoure and loue  
as eache of you wyth others. Al-  
so to bee of a sober and tempe-  
rate dyet dooth much furthir  
a good agreemente , and where  
the

What main  
teineth  
loue and  
quietnes in  
marriage.  
Eph. 2. 29  
Gen. 2. 23

Gen. 2. 24  
Mat. 19. 5  
Mar. 10. 7  
Eph. 5. 31

gathered out of the holy scriptures.

the contrary is, there is much vn-  
quietnesse. For Salomon as  
kyng where is woe, where is  
stryfe, where is braulynge, euen  
amongst those ( sayeth hee) that  
hee euer at the woyne, therefore  
it is mosste comelye for Chrysty-  
ans to be temporate in dyet tem-  
porate in woordes, temporate  
in deedes and temporate in all  
thynges, so that at all tymes  
ye eschewe all excesse, and sur-  
fette, rage and fuyrte, whiche  
makes no dysference betwyrte  
manne and beaste, and all other  
thynges whiche may breedre a-  
nye parte of vnquietnesse. For  
Salomon sayeth, better is a  
drye morsell wyth quietnesse,  
then a full house and manye fatte  
cattell wyth stryfe. Therefore  
ought ye to esteeme and im-  
brase thys concorde and quyet-  
nesse

Pro. 23.30

31

Eccl. 25.1

Pro. 17.1.

W.iii.

*The duetie of maried folkes,*

nesse as the meintainer and one-  
lye upholder of the whole felicity  
in mariage, which is in  
gendred of feruent looue, fayth  
fulnesse and kindenesse, and mayn  
teyned by the same, wherein yee  
ought continuallye to walke in  
all chastenesse and purenesse of ly  
uinge whiche (assuredlye) shyneth  
as a moste precious thinge  
in the lyght of G OD, and in the  
commendation of the same saith  
Salomon in the booke of wylde  
dome. Ofayre is a chaste gene  
ration wyth vertue, for it is  
with good men, where it is pre  
sent, manne take example there  
at, and yf it goe awaie ytt they  
delyre it. it is alwayes crowned  
and holden in honoure, and win  
neth the rewarde of the vndesy  
led battayle, but the multytude  
of vngodlye children are vn

The com  
mendation  
of chasticie  
Wylde 4.1  
verie.2

verse.3

pro-

gathered out of the holy scripturees.  
prosytale, and the thinges that  
are planted in whoredome shall  
take no deepe roote, nor laye anye  
faſte ſoundation, though they  
be greene in the braunches for a-  
tyme, yette ſhall they be ſhaken  
wyth the wynde for they ſtande  
not faſte, and throughe the ve-  
hemencye of the Wynde they  
ſhalbee rooted oute, for the vn-  
proſytale braunches ſhalbe bro-  
ken, they ſruite ſhall be vnpref-  
table and ſower to eate, ye meate  
for nothinge, and why, all the  
Chyldren of the wycked muſte  
beare recorede of the wickednesſe  
of theire fathers and Mothres,  
when they bee asked: but to the  
righteous bee ouer taken wyth  
death, yette ſhall hee bee in reſte.  
Heere may you ſee howe byle, ſyl-  
thye and abhominable adulterye,  
fornication and baſtardye is.

B.iiii. and

*The duetie of maried folkes,*  
and howe hye in estimation a  
chaste lyfe is amongst all good  
and godlye folke and specyal-  
lye in the syghte of G O D,  
to whomie no secrete synne is  
hydde.

That mary-  
ed folke  
ought to  
haue chaste  
manners and  
communi-  
cation.

And as a chaste louinge life  
in matryage is moste commen-  
ded, so oughte yee to bee of chaste  
manners to haue chaste talke,  
and to eschewe all wanton fas-  
shions, unclenely communicati-  
on, fylthy handelynge, and all  
blasphemelisse, and to be the spea-  
kers and berye dwers of all ver-  
tue and godlynesse, for Saynte  
Paule sayeth, bee ye folowers of  
G O D as dare chyldren, and  
walke in loue even as Christe lo-  
ued you and gaue hym selfe for  
vs an offerynge and a sacryfycie  
of swete lauoure to God, so that  
fornication and all unclenesse  
coue-

Ephe. 5.1.2

verse. 3

gathered out of the holy scriptures.

couetousnesse bee not ofte named  
amongste you as becommeth  
saintes, neither sylthye nor so-  
lyshe taulke, neyther gestynge,  
whiche are not comelye, but ra-  
ther giuing of thankes, for thys  
ye know, that whoremongers  
eyther backlane personnes or co-  
uetous personnes whiche is the  
worlhyppet of Images shall  
haue ampe inheritaunce in thee  
kyngedome of G D D and of  
Christ.

And there oughte to bee a tem-  
porance betwene man and wiffe,  
for God hath ordeyned marrys-  
age for a remedye or medicin  
to allwage the heate of the but-  
myng fleshe and for procreati-  
on, and not beastelye for to fullyl  
the whole lustes of the dyue-  
lyshe mynde and wycched fleshe  
for though ye haue a promise that  
the

verse.4.

verse.5.

OF tempo-  
raunce in  
marriage.

the acte in mariage is no synne  
yl the man receyue hys Wyfe as  
a gyft giuen to him of G O D,  
and the Wyfe her Husbande in  
lyke case, as ye haue a promise  
that yee synne not when yee eate  
and drinke mesurablye, wþth  
thankes gyuyng, yette if ye take  
excesse or vle it beastelye, vyle-  
lye or inordinately, your mistem-  
perance may make that whiche  
is good ( beinge ryghtlye vled  
and that whiche is cleane yee de-  
fylz througher your abusyng of  
it, G O D hath not called you to  
uncleanes but vnto holines say-  
eth Haynte Paule ) and further  
(layeth hee) it is the will of God  
euuen that you shoulde bee holye,  
and that euery one of you shoulde  
knowe howe to heape his vessele  
in holinesse and honoure, and not  
in the lustes of concupisience, as  
doe

1. Thes. 4. 1.  
4.7.

gathered out of the holy scriptures.  
doe the heathen which know not  
God.

Also Saynte Paule wylleth  
you that ye wythdrawe not your  
selues nor departe not one from  
an other, excepte it bee wyth the  
good consent of bothe for a tymie  
to faste and to praye whyche  
fastinge and prayer I woulde to  
God were more vled then it is,  
not as Iipocrites were woont,  
but as Christians ought: and  
are commaunded ( all mooste) in  
euerye parte of the Scriptures,  
for they that in eatinge and drin-  
kynge fulsyll the whole lustes  
of the fleshe can not woorke after  
the spirite, and as wee dayly and  
heweyle continuallye synne, so  
oughte we continuallye to praye  
and call for grace. And in all the  
whole Byble you shall not fynde  
a more godlye example of marry-  
age

The duetie of maried folkes

age (whiche I woulde to G O D  
all marryed folkes woulde reade) then  
that of Tobyah and Sara, the daughter  
of Raguell, which were knytte together  
in fastynge and prayer, and ofte bes-  
ed the same lyuinge a godlye  
pure and cleane life, for the which  
they obtayned the blesynge of  
G O D and sawe theyr chyldrens  
chyldren to the synte generati-  
on. Which chyldren (vndoub-  
tedly) is the hyghest gyste and  
greatest treasure of thy world,  
and mayntenaunce of the same.

The com-  
mendation,  
of children  
for chyldren is the verye sure  
bande and last knot of loue Ma-  
trimoniall, by the which the  
parents can never bee cleerelye  
separated a sunder. In as much  
as that which is of them bothe  
can not be deuyded, seinge both  
haue parte in euerye one. And  
chyl-

gathered out of the holy scriptures,

De) chyldren are theyre parentes  
ra, chæse tope, conforte and felicitie  
as. next vnto G OD, theyre stape  
b. and stasse, and vpholders of their  
ye age; and in theyre chyldren doo  
ch the parentes lyue (in a manner) 1. Cor. 7.14  
of tope of theyr owne fleshe alwyng  
ns behynde them, and by theyre  
ti, chyldren (yl they bee vertuouslye  
b. and Godlye broughte vppe) then  
nd is God honoured and the com-  
one, mon weale auanced, so that the  
e. parentes and all menne fare the  
re better by them. Your chyldren  
a: (moste assuredlye) is the vrye  
he blisynge of God for the whiche  
ve yee oughte to gyue hym moste  
th harty thanks, and be contented  
he with such as he dooth sende  
th you, bee they manye or lewe son-  
nes or daughters. for yf they  
l. be

Psa. 128.3-4

*The duetie of maried folkes,*

hee maye hee wyll prouyde for  
them ys they bee faythfull. If  
they be fewe hee maye sende you  
more, and geue you more tope  
of one daughter then of tenne son-  
nes, therelore bee content wyth  
hys wyll for he doothe all thyn-  
ges for the beste, and knoweth  
what is beste for you; geue hym  
moste hartye thankes for suche  
as you haue and bee dylygente to  
see them vertuouslye and godlye  
broughte vppe, and in anye case  
suffer them not to be ydle.

How chil-  
dren ought  
to be  
brought vp

For they that willo not woork  
(sayeth Saynte Paule) lette them  
not eate, therefore put them to  
learne some honeste science or  
crafte, wherunto of nature they  
be moste apte. For in that shall  
they moste profytte, by the whitch  
they may gette theyr owne ly-  
uyng and serue the common  
weale

gathered out of the holy scriptures,  
weale. And aboue all things let  
them syste learie to knowe God  
and his most holye worde whiche  
is the righte pathe and hye waye  
to all vertue and Godlinesse, the  
sure shylde and strong buckler  
to defende vs from the Deuill,  
and all his cruell and crastye as-  
saultes gyue them daylye god-  
lye and louyng exhortations,  
suffer no vice to take roote in  
them, but rebuke them for theyre  
yll and commende them in theyre  
well dooinge.

Prouyde honestlye alsoþ hande  
for all necessary thinges both for  
them and all your housholde.  
for sayeth saynte Paule to Ti-  
mothe. Yf there bee anye that  
prouydeth not for hys owne and  
namely for them of his housholde  
the same demyeth the sayth and is  
worse then an infydell.

¶

Pro 22,6  
Ecc. 7, 23  
Gen. 18,19  
1esu 4,22  
Eph. 6,4.

1. Tim. 5,8

The duetie of maried falkes,

The order  
of the house

Of the sparrows may ye  
learne the order of your house-  
holde, for as the Cocke speþtþ to  
and fro to bringe all thinges to  
the neste, and as the damme ke-  
þtþ the neste hatcheth and brin-  
geth forth her younge, so all pro-  
uision and what soeuer is to bee  
done without the house belon-  
geth to the manne and the wo-  
manne, to take charge wþthin, to  
see all thynges conveniently sa-  
ued or spente as it oughte, to  
þryng forth and nouþþ þyȝ chil-  
dren, and to haue all the whole  
doing wþth them daughters and  
wommen.

1.Tim.5.14

Also be louinge wþto your  
chylđren and bee not seyrse nor  
cruell wþto them. for saynte  
Paule saþtþ, fathers rate not  
your chylđren, leaſte they bee of

Col.3.21

*gathered out of the holy scriptures.*

a desperate mynde , but wyth  
discreete admonitions, and wyth  
your pure and good example of  
lyuinge ( which is the chiefeſte  
perſuasion) leade them to all ver-  
tue and godlines.

If all parentes woulde ver-  
tuously bringe vppe their chil-  
dren in the knowleſge and feare  
of GOD , in the practise and  
exercise of ſome honeſte ſcience  
or craſte . Then ſhoulde wee not  
ſee ſo manye ydle as bee , ſo ma-  
ny vacaboundes , theefes , and  
murderers , ſo manye vicyous  
perſonneſ of all degræs, nor ſuch  
vngodliſſe raygne . But then  
ſhould we ſee euery man honeſt-  
lie gette his liuinge preferreſe  
his neigbours proſytte as hys  
owne, then ſhoulde wee ſee al men  
rightelye doo theyre duetyes,

C. then

The dñe of married folkes,  
then shoulde loue and charitie  
spredge, and all godlines reigne,  
then shoulde the lawes and ma-  
gistrate bee willinglye obey-  
ed, the common weale flourishe,  
and GOD rightlie hououred,  
for in this poynte onely through  
the grace of GOD, consisteth  
the amendment of all the whole  
worlde.

Therefore ( my deare and  
welbeloued Christians ) seing  
that in this blessed state of ma-  
trimonie and Godlye house-  
holde of husbande , wyfe , and  
chyldyn consisteth ( nexte vnder  
GOD ) the chiefeste and high-  
est felicitie of this worlde , and  
mainteinaunce of the same, wher  
in the common weale is wholpe  
advansed , and GOD mooste  
highlye honoured . I exhorte  
you

gathered out of the holy scriptures.

you in the name of Jesus Christ  
the sonne of the lyuinge G O D,  
that you walke worthily therin  
accordynge to the wyl of Christe  
whyche you professe wythoute  
saynyng, and that you eschewe  
all workes and dedes of the  
fleshe, whyche bee these sayeth  
Saynte Paul adulterye, fornication,  
uncleves, wontonnes, Gal. 5.19.  
ydolatrye, wytchcrafte, hatred,  
hatyans, wrath, stynfe sedicion,  
sectes enuyinge, murther, drun-  
kenes, gluttony, and suche lyke,  
of the whiche I tell you before as  
I haue tolde you in tymes past,  
that they whyche comynyt suche  
thinges shal not inherit the king-  
dome of God. Therefore followe  
ye the spryte and workes of the  
same whyche bee (sayeth saynte  
Paulo) loue, ioye, peace, longe  
suffering verse. 20.  
verse. 21.  
verse. 22.

The duetie of maried folkes,

verse.23.

Phil.2.1.

verse.2.

sufferinge,gentilnesse,goodnesse,  
faithfulnesse,weakenesse,tempe-  
taunce, and such lyke, and yette  
once againe. I exhorte you  
with the exhortation of Sainte  
Paule. If there bee amongste  
you anie consolatyon in Christe  
If there bee anye comfortable  
loue. If there bee anye fellow-  
shippe of theye spypite. If there  
bee anye compaslyon of mercye,  
fulsyll you my ioye,that ye draw  
one awaye hauinge one loue,  
beeing of one accord and of  
one minde, that nothyng he  
donne through strife or wayne  
glorye, but that in meekenesse  
of minde euerye one esteeme  
other better then them selues,  
and so shall you leade a toyfull  
quiet and godlye lyfe in thys  
worlde and after through Jesus  
Christ

gathered out of the holy scriptures,  
Christe come to the lyfe euerla-  
stinge with G O D the fa-  
ther to whome be all  
honour and glo-  
rye. Amen.  
(. :.)

Rom. xi. xvi.  
yf the roote bee hole, the branches  
shall be hole also.

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